

S O M E
Select Notes
T O W A R D S
Detecting a covered Mixture
O F T H E
COVENANT
O F
Works, and of Grace:

W I T H
The Danger of that EVIL;
A N D
A few Advices for remedying thereof.

Contained in
A Letter to a Friend
Upon the Head.

The Second Edition.

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S I R,

I Am satisfied to understand that my Last was acceptable : As to what you further desire, *viz.* That I would use the Freedom, to tender you some Advice, towards eviting that dangerous Rock of a practical mingling the two Covenants, *viz.* of Works, and of Grace, which alas! is frequently done, where yet the Orthodox Doctrine, as to them both, is professed, &c. I acknowledge, the Demand is just, and that an effectual Essay to set the Matter in a true and clear Light, were highly seasonable in these Dreggs of Time ; but many Things render the Management of such an Enterprize (in a Suitableness to the Design) considerably difficult ; especially when confin'd within the narrow Bounds of a Missive. Great Men have treated the Doctrine concerning GOD's Covenants with Man, to excellent Purpose, and unfolded Revealed Truth on these Heads, with much sweet, and Soul-establishing Evidence ; especially upon the first Entrances of Gospel Light, after the gross Darkneis, whether of the more old, or the latter Antichristian Heathenism. And I reckon it no small Part of the Glory of our Reformation, that, as these burning and shining Lights, had a deep Insight into the Concerns of the Gospel ; so some of them were, in a peculiar Measure, honoured to open up the one and other of these Covenants, and the Differences betwixt them, with an astonishing Power and Exactness ; wherein they were succeeded by other Faithful Men, both elder and modern, of whom I might represent a large Catalogue, and adduce many par-

ticular Places in their elaborate Writings; but that neither can my circumstanced Case allow; nor could such a Labour consist with the necessary Conciseness of a Letter. I reckon Purity and Soundness of Doctrine on these Heads, with the Understanding and Experience, which the LORD's special Teaching doth bestow and seal, to be a clear and sure Rule, according to which we may safely take our Measures concerning the State of Souls and Churches; and therefore I am a little encouraged, after many Struggles and much Reluctancy, to undertake an Answer to your Letter, in my poor, blunt, and unpolished Manner; only in the Entry I must premise a Word or Two, by Way of Caution, to prevent Mistakes. *First*, That I am very far from the least Thought or Inclination, to impute Unsoundness unto any, who sincerely own the Reformed Protestant Doctrine, according to our received Standards of the same; though yet I must say, that the LORD's Covenants are of such a Nature, that they can be as little understood aright, while the Vail is upon our Hearts, (until the Power of Darkness be broken by that Instruction which Flesh and Blood cannot bestow) as Persons without Eyes can see the Light. *2dly*, I shall likewise be so free as to acknowledge, from much afflicting and humbling Experience in my own Soul, that a legal Spirit will lurk for a long Time, and cover it self under so many fair and alluring Gospel Flourishes, as render the very Detection to be one of the Wonders of special and divine Teaching; especially, seeing much of this Soul-ruining Leaven will continue after that the Eyes are opened; nor do I know any upon the Face of the Earth intirely purged from it. *3dly*, Notwithstanding I am perswaded, and reckon it a Token for Good, yea the most encouraging of any which remain in this

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Mat. 11. 27.
 Luke 10. 21.
 Isa. 25. 7. 2.
 Cor. 3. 18.
 Mat. 16. 17.
 &c.

dark Hour, That there are divers amongst us, with whom the Secret of the Lord is, and who *Psal. 25. 14.* are acquainted with his Covenant, as much as in any Reformed Church (for what I know) under the Cope of Heaven. And as I honour that precious Remnant, and owe all dutiful Respect to my Mother-Church for their Sakes; so an Essay to discover what is amiss in this Regard, can be hurtful to none, if rightly taken; seeing nothing is designed in the Whole, save the Confirmation of these whom the LORD hath in so far established; and a humble Endeavour, to point out the little I know of the right way unto others, in case these *Notes* come under a more extensive View, than that for which they were at first designed. And that I may touch at what is demanded in yours with the more Distinctness, I purpose to represent some few Particulars referable to the following Heads. *1st*, I shall narrate the chief Particulars, wherein I observe a practical Mingling of the Covenants, without accusing one or other, but simply representing the Thing. *2dly*, I incline to endeavour an Unfolding succinctly the Hurtfulness and Danger of this Mixture. *3dly*, It will be proper to tender a few Advices, towards the Rectification of what is amiss in this Sort. *4thly*, I shall (if the LORD will) discover some Mistakes about the LORD's Supper, which flow from this Source. As to the *First*, Be pleased (my Honoured Friend) to ponder these following;

First, Seeing I know no Congregation so well stated, but that the Bulk, or at least a considerable Part of them, yea even divers reputed of the better Sort, are in the State of Nature, now wholly corrupted by our Sin and Fall in our First *Deut. 27. 29. Gal. 3. 10.* Parents, and that in this E- *John 3. 18, 36. Hos. 13. 9.* state, we all lie under the Sentence of the Law, and

broken Covenant of Works, with all the Curses which that Breach entaileth upon us; and yet we neither see, nor will see this Ruine, until the Spirit of the LORD carry in the Conviction from his Word, and perswade us with a strong Hand, that we have utterly destroyed our selves, &c. I modestly tender to your earnest, impartial, and sedate Consideration the hainous Evil; great Danger, and Noxiousness of such a Tenor of Doctrine, whereof one great Scope (at least) is not the Discovery of this Estate so ruined, as said is, and much more, when a mixed Multitude is bespoken, as if they were a Company of Saints. The iron Sinew is strong, and our Aversion from acknowledging that we have destroyed our selves, is so great and invincible, (until the LORD come in the Greatness of his Might) that a meer Omission of setting home our natural Estate under the Curse of the Law, doth more than abundantly suffice to harden us in it; how much more then is a Strain of Teaching, or Converse, delusive and hardning, which giveth Occasion; yea often carrieth us towards a Thinking the

John 16. 8.

Contrary? It is the Spirit of the LORD's Way, first to convince Men of Sin, and whatsoever inverteth this Method, must be of Evil: For altho' many particular Sins be discovered and reformed, yea not without some Penetrancy of Sharpness; yet when a sinful Estate is not discovered, the Generality of People (though divers of them may be brought to acknowledge, yea and reform the particular Evils, through a common Work of the LORD's Spirit) are so far from being wrought up towards Conviction, that they secretly bleis themselves, as though their Estate were safe; and when the more troublesome Evils are a little reformed, the Delusion is the stronger, while they are thereby raised to the higher Pinacle, both of their own, and the

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Estimation of others; especially, if they be Persons of considerable Note for Quality, Station, or Wealth.

Jude v. 16.

2^{dly}. Forasmuch as, we who by Nature, are a Compound of meer Darkness and Enmity against the LORD, do yet possess our selves with the pleasant Dream and Delusion, as if we had sufficiency for somewhat; which procureth the intertaining of many a secret, and selfish Expectation of our being and doing better, even after Convictions have entred, and made some Impression upon our Spirits: I see clearly, and am still more confirmed, that it is most destructive unto Souls, to push Persons so circumstanced, to a variety of Duties, and to cherish in them, yea, and to excite their ignorant and selfish Propensity, towards a crowd of Vows and Purposes, without laying before them, and setting home upon their Consciences, the utter impotency, and enmity of corrupt Nature with all possible vigour and earnestness, as it may please the LORD to direct and enable. This, I am well assured, is poisonous, in so far as it is of a native tendency contrary to, and subversive of the Gospel of CHRIST; the Scope of which, is to carry us out of self, from clear and convincing Discoveries, that fallen Man is altogether dead in sin, wholly destitute of Life and Strength; whereas a Conduct of this kind, doth, in the very nature of the thing, presuppose, yea and insinuate the contrary; and thus immerse the poor deluded Creature more deeply into *accursed Self*, in a direct Contradiction to the Nature, Marrow, and principal Ends of the Gospel. Sure there is nothing, wherein Orthodox Divines agree more harmoniously, than in the account of fallen Man's undone Estate, as utterly void of the Life of GOD, and a Mass of Dark-

*Eph. 4. 18.
and 5. 8. Rom.
8. 7. Col. 1. 21.*

*Mat. 18. 26.
Deut. 5. 27.
29. Job. 24.
18, 19.*

*Ro. 3. 10, 11,
12, 19. &c.
Eph. 2. 1, 2.
2 Cor. 3. 5.
Jer. 10. 23.
Rom. 5. 6.*

Darkness and Enmity against him. What then can be of a more poisonous Influence, cross and contrary to this, than to press him unto a Variety of Duties; which are indeed indispensibly obliging, but utterly impossible, save in the LORD's Way; and when not so much as an Insinuation is given, that the Tree must needs be made good, by a new Creation, before it can bear good Fruits? The Tendency and Effect are much the same, as if the *Pelagian* Heresies were taught exprely, in so far as, oftentimes, neither the Teacher representeth, nor the Hearer knoweth, or believeth the Ruines of his Fall; but the one and other demean themselves Practically, whatsoever their Profession be, as if Nature were intire, or not much les'd.

3dly. You well know, that our Sin and Ruine entered, by our giving way to the first and grand Engine of Hell, by which we were gradually wheedled out of that intire Credit to the LORD's Testimony, the through believing whereof, was a chief part of our Original Beauty, and (shall I so term it?) the main Basis, source and strength of that complete Obedience which we owed, and do owe still to the perfect Law; upon which accounts, our subtil Enemies found it most adviseable, as best suiting their murdering Design, to point all their Batteries at this, that the Foundation being subverted, the whole Fabrick of Original Integrity might fall to the Ground: Which accordingly succeeded as we know. Then it was our very Nature in its primitive Beauty, to give full credit to whatsoever the LORD had said: But now, through our Fall, we are become a mass of Darkness, Unbelief, and Wickedness. Hence I cannot but regrave it, as a dangerous working of this Mystery of Iniquity, and a sad Effect of much Ignorance

Mat. 5. 17.
John 5. 1, 2.
3. Eph. 2. 12.

2 Cor. 11. 1, 2, 3.
3. Gen. 3. 1, 2, 3, &c.

Rom. 3. 10, 11, 12, &c.

rance of our fallen Estate, when Faith is spoken of as
 a Thing of no great difficulty, and promiscuous Mul-
 titudes pressed to an Acceptance of the LORD
 JESUS, as freely offered in the Gospel, *2 Cor. 3. 18.*
 without any Essay to discover the Vail upon the heart,
 and the utter Impossibility we are under, of
 knowing him, until the face of the Covering *John 6. 44.*
 be removed from our eyes, by the new *6c. Isa. 25.*
7. 2. Cor. 4. 6.
 Creation of that Light which before was not. And
 seeing, the utter impotency and enmity of Nature
 ly mainly here, (the Venom of our fallen Estate con-
 sisting chiefly in a power of unbelief, rejecting the
 Testimony of the GOD of Truth, and receiving
 that of the Father of Lies) and that the Byass of cor-
 rupt Nature is strong against the LORD JESUS,
 as revealed in the Gospel: (who was not known to
 our first Parents in that manner, during their Ori-
 ginal Integrity.) It pierceth my heart to hear or read
 judicious and pathetick Discourses about Faith, without
 any discovery of the crossness of our Natures to it,
 and the Impossibility we in our fallen Estate are un-
 der, to believe, as well as to fulfil the whole Law;
 especially seeing the Spirit of the LORD insifteth
 much upon this in the sacred Oracles, and that the
 power of GOD, the exceeding greatness of his Power,
 the workings of his mighty Power; even that Power
 which raised CHRIST from the dead, *Eph. 1. 17.*
 are put forth towards them who believe. *18, 19, &c.*

4thly. Neither are Exhortations and Advices of
 this sort duly qualified and cautioned, by inforcing
 them as only performable in the LORD's strength:
 (altho' I often have desiderated so much as this) For
 tho' I chearfully acknowledge, that every act of Faith
 and Obedience, is the product of Omnipoten-
 cy put forth in a Creating way, and *Eph. 2. 10.*
 that our Eyes should be towards the LORD for

this Creation, without which, nothing acceptable to him can, or ever shall have a BEEING; yet you know, Sir, that the Influences of Light, Life and Strength, flow out into the Members, only from their Glorious Head; and that therefore there can be no acting in the LORD's Strength, but by Faith in Jesus Christ, to the fixed Exercise of which, I reckon it beyond all manner of Doubt, that a State of Ingraftment into him, is previously required. The Branch cannot bear Fruit, except it be cut out of the Olive wild by Nature, and ingrafted into the true Vine, and the Derivation of Sap and Virtue from thence, can only have Place in a State of Union: Hence, pretended Fruitfulness, which floweth not from this Source, is nothing to any saving Account, but a mere Dream and Delusion.

5thly, I reckon it likewise a dangerous, but subtle Strain of the Law, whether in Doctrine or Conduct, when such a View of the Pearl is not understood, tendered, and taught, as procureth a joyful Divorce from every Thing else. I have often observed from my own afflicting Experience, that after affecting Views of the Glory of Christ, that grand Idol of Jealousie, viz. much subtle Regard to a legal Righteousness inherent, or performed, did remain in great and full Strength. This I confess, may procure a very considerable Degree of Strictness and Exactness of Walk, with some Sweetness of Comfort, but more of Bitterness, as measures with an enlightned Conscience are kept or broken. But all this while the Root, Marrow, and Life of Religion is wanting, and the Person remaineth (shall I so express it?) Christless; seeing the Soul is never truly engaged to the Lord Jesus, nor brought into a State of Union with him, till such

Psal. 68. 18.
Eph. 4. 8, 16.
Col. 2. 19.

John 15. 1,
2, 3, 4, &c.

Mat. 13. 44,
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Psal. 27. 4.

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such a Knowledge of him be attained, by special and saving Manifestation, as procureth a felling of all for Joy. And as a Righteousness of our own, under whatsoever Colour, is truly (howsoever insensibly) reputed the most valuable Enjoyment; so the Lord Jesus is not known by a Removal of the Vail, until not only the most esteemed of Creatures, *Isai. 64. 6.* but also the Semblances of our Righteous- *Phil. 3. 7, 8.* ness be truly accounted Loss and Dung, and detested as the greatest and most subtle Snares. Upon this View, all Things are abandoned, and the lost Sinner seeketh, and findeth his All for Time and Eternity, only and wholly in the Pearl; and thus goeth on in the Strength of the LORD, making Men- *Psal. 71. 16.* tion of his Righteousness, and his only.

For what concerneth the second Branch, *viz.* The Hurtfulness of legal Doctrines, and a Strain of that Nature; several Particulars relative to this have been already touched; yet I shall subjoin these following, *First*, For as much as our natural Byass as Children of the First *Adam*, is strong towards Self, and carrieth us with an invincible Current that Way; (until Sovereign Power and Mercy interpose) a Strain of Doctrine and Converse, suiting this Gangrene of proud and corrupt Nature, must needs be exceedingly ruinous; being calculated exactly towards hardning it in it's connatural Pride. Our native Propensity to these most dangerous, because *Rom. 9. 32.* unseen Precipices, is strong, specially after *33. &c. and 10. 3.* some Entrance of convincing Light upon haughty Nature, and hence a little Touch carrieth us far: But how much more, when all the Arts of Persuasion concentre in a strengthening of this accursed Byass. *2dly*, Seeing the Two Covenants are directly opposite, and as to the Grounds and Way of Salvation, not only contradictiact, but, with regard to

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us, so far inconsistent, that a mingling the one with the other, is, according to its Measure, a poisonous and Soul ruining Perversion of both. The least Tendency this Way, whether as to adopted Sentiments, or a Strain of Doctrine and Practice, must, in a proportioned Measure, hurry the poor deluded and unwary Soul, upon the most dangerous Rocks, which have, ever from the Beginning since man was created, ruined these, from whom the glorious Gospel remained hid, as might be evinced by a particular Induction, if that were necessary. *3dly*, I need not tell you, dear Sir, that the Gospel is the Channel thorow which alone the inlivening Breathings of the Spirit of GOD are conveyed; although the LORD's Spirit both openeth and inforceth the Law, but still in a Subserviency to the glorious Gospel, CHRIST being the

Rom. 11. 5.
6. and 8. 2.
3. &c. End of the Law for Righteousness, unto every one that believeth. Beyond all Doubt, the Discoveries of our bond Estate, through a detestable Servitude under Sin and Satan, are a work of that Spirit, whose first Approaches (may I so call them ?) unto the Soul, are made by an effectual carrying in, and fastning Convictions of Sin upon the Heart; but in so far as Relief is sought in legal Ways, under whatsoever Gospel tinctured Pretext, the Law hath neither the Promise nor Administration of the Spirit, and is so far from serving the Ends of the Gospel, that it is dreadfully abused, in a Way contrary to, and perverse of it; and therefore whatsoever Shadows of Liberty may deceitfully allure for a little, the Issue must needs be a further Increase of Barrenness, and a deeper Intanglement into the Thickets of Darkness and Confusion. *Cursed be the Man that trusteth*

Rom. 10. 4.
Rom. 8. 15.
Job. 16. 8.
2 Cor. 3. 7.
Jer. 17. 5.

trusteth in Man, and maketh Flesh his Arm, &c. He shall be like the Heath in the Desert, &c. Yea Mixtures in this Sort in Persons undoubtedly Gracious, are but like Wood, Hay and Stubble, ^{1 Cor. 2. 12. 13. 14. &c.} raised upon the Foundation which must be burnt up. 4thly, The greatest Heights of Reformation in this Kind, devolve alwise into a very bad Issue; for howsoever high the Pitch may be which is attained, it is beyond all Doubt, that no Lust is, or can be mortified in that Manner; the Scope of the Law, in this fallen Estate, being to discover, but not to kill Sin: Hence, the utmost Lengths which can be reached that Way, amount no higher than to somewhat of Restraint, without any real diminution of the inward Strength of Sin. And therefore it is with Corruption, in this Case much, as with Waters, which being kept in, loss nothing of their Bulk and Force, but afterwards run over, or break thorow the Bulwarks which stopp them, or, at least, find some other secret Passage, for conveying themselves off in full Strength. The fairest legal Blossoms come to no Fruit of the right Kind, and acceptable to the LORD, and therefore either end in Prophanity and Stupidity, without the Remains even of a Form, or but with little of the same. And if it should be otherwise, so that the fair Semblances continue, it amounteth but to an Exchange of more open and blustering Lusts, with these which may be fully as hurtful, tho' they make less Noise, (like Waters which run in a stiller Course,) and in the mean Time, they all continue in their full Reign.

I proceed now to the 3d. Head, viz. To offer you some Advices, with Reference to the Detection, and Removal of this unseen, and therefore the more dangerous and destructive Leaven. The Duty, in this

this Case, is necessary and important, but the Management considerably difficult, both because of the Impossibility which our proud Hearts are under, to understand the Nature of the Evil, and a great Obnoxiousness to mistake, and its being taken in bad Part, when more direct Endeavours are used to discover it, though sincerely and affectionately on the Part of the Discoverer. And I shall be so ingenuous as freely to acknowledge, that I found the same Incapacity, and Uneasyness to bear such Detections, when that Leaven wrought strongly in my own Heart: Neither could I then have understood the Nature, and dangerousness of that Grangerene, which, notwithstanding, were made very clear afterward. But that I may come more closely to the Purpose in Hand, I would advise you, 1. In Case the Persons who may be considerably tainted with this Leaven, be otherways, such as we have Ground to judge do fear the LORD, (for a visible Mixture of this Sort may accompany

Rom. 6. 14. Saving Grace, altho' the Evil reigns not in any gracious Person) to treat such

Persons in the most amicable Ways, honouring what you see of the LORD's Image in them, in Regard there is good Ground to be well assured, that

John 14. 21. the LORD who hath begun to manifest himself unto them, to as he doth

22. & 17. 6. not manifest himself unto the World, will undoubtedly carry on and complete the Work. It well becometh us to use all due Caution and Tenderness, in dropping in a little of Instruction, as it may please the LORD to direct, in the foresaid Circumstances, as knowing that Light will, through Grace, be thoroughly acceptable to the Children of Light; and that none can so deeply and heavily resent, even the least Degree of a Practical Blending the Two Covenants, than they themselves will do,

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according to what thereof is discovered from Time to Time. It is not proper to adhibite Severities towards these whose Sorrows for Sin, are riveted most deeply, by the believing and pleasant Sense of Love and Gratitude. *Zach. 12.16.*

But as for such, to whom we may not have the Charity of looking upon them as in a Gracious Estate, altho' we owe not the same Regard to them; yet it were greatly necessary to use the utmost of Caution in dealing about these Matters (as it may please the LORD to Teach and Guide) both because of the utter Incapacity, proud Nature is under to see this accursed Byass (till the LORD instruct with a strong Hand), and its Propensity to mistake Ignorantly, or Wickedly, when Means used towards the Discovery of this Venom are not cautioned and guarded on all Hands with great Circumspection. Nevertheless the Truths and Way of GOD, are, through His Grace, to be declared and enforced resolutely; for who knoweth what a GOD of Infinite Power and Compassion may do. Only we would be careful, in a peculiar Manner, to inculcate and enforce the indispenfible Obligation of the Law, as a Rule, and not in the least made Void, but Established through *Rom. 3.31.* Faith, forasmuch as manifold Experience hath evinced that the most faithful and cautious Endeavours to discover and remeedy the Abuse of the Law, are ordinarily aspersed with the abominable Blot of Antinomianism, altho' that Myftery of Iniquity can never be opposed effectually in any other Way.

2. Forasmuch as there is a harmonious Agreement amongst Reformed and Orthodox Divines in Point of Principle, with Reference to the Nature and Differences of the Two Covenants; you are at the greater Advantage towards Endeavours for discovering this Gangrene

grene with the Ruines of the same. The Ground is good and solid, when the same Principles are on either Hand, not only agreed to, but maintained with some Measure of Zeal from a Sense of their Import, as belonging to the Foundation; and yet do lead most natively and clearly to whatsoever is proper to be represented on this Head, without the Uneasiness of any remote, or involved Consequence, for that a plain Application of Heart, and Way to the acknowledged Rule, doth more than suffice the manifesting the Enormity; although I confess that special Illumination is absolutely necessary for understanding the one and other aright. Hence, *First*, You have sufficient and clear Warrant for opposing with Zeal and Vigour these subtle and wicked Perversions of the Gospel of CHRIST, which some modern Authors do teach, and spread by such Moulds of the Gospel, Covenant, Justification, and other highly fundamental Articles; as (to speak within Bounds) do greatly weaken the Protestant Faith with Reference to them: For which Effect the late Mr. Baxter and others of his Followers, have not stood to borrow Popish and Jesuitical Arguments, for maintaining their Mould of Justification, as some grave Authors, who vindicated these Truths, have made evident by a particular Induction. And moreover, beyond all Manner of Doubt, sovereign Grace and free Mercy are not acknowledged sincerely, if a Mixture be allowed, and any, even the least of Sufficiency ascribed to the Creature, as of it self. It is manifest, that the Scope of Gospel-Discoveries, and also of the Law, as subservient to the same, is a total Exclusion of all Boasting, *that every mouth may be stopped, and all the world become guilty before God: And who-*

2 Cor. 3. 5.

Rom. 3. 19.
27.

whosoever exalteth corrupt and proud Nature (which, in a just Account, is meer Darknes and Enmity against the LORD) and ascribeth any Efficiency to it in the great Concerns of Salvation, giveth too just Ground to say, without Breach of Charity, that (in so far) *he is a lyar, and the truth is not in him.* Grace, in these Matters, must either be acknowledged to be wholly and only Grace, or else it is Rom. 11. 5, 6.
Eph. 2. 7, 8. not sincerely owned at all, as the Spirit of the LORD doth plainly and peremptorily declare. I much admire, and approve with my whole Heart, the judicious Observation of Great Dr. Owen, viz. That there is not any true Mids betwixt the Orthodox Sentiments and the Errors of Papists, about the Doctrine of Grace, Free-Will, and the Justification of Sinners before God, with other the like Articles; and that therefore every Recession from the received Judgment of our worthy Reformers, and the stated Principles of Protestant Churches on these Heads, is a proportioned Return unto Antichristian *Egypt* and *Babylon*. Neither need you to be in the least amused with the plausible Dress of some Novel Projects, which are set on foot for darkning the Glory of Sovereign and free Mercy through a Redeemer; in Regard they are not new, but rather a re-acting of the same Mystery of Iniquity, which was early set on foot by the false Apostles; whose grand Project was to mingle Gal. 2. 15, 16.
Phil. 3. 1, 2,
3, 4. &c. in a specious Kind of Works with the Righteousness of Christ in the Matter of Justification, which I might more closely declare and evince, could the Succinctness of a Letter allow. Assuredly the Source of all these Perversions is much Blackness of Darknes, as to *the LORD our Righteousness*; so far as Views of his Glory, as such,

Phil. 3. 7, 8. undoubtedly procure the keenest Abhorrence of what we before adorned with the Name of *Righteousness*; but then it is seen in it's true Nature, and acknowledged to be what really it is, *viz.* *Loss*, *i. e.* wholly Refuse, meer Chaff, only and altogether unprofitable, and also *Dung*, *i. e.* Vile, Lothsome, and whereof the very Sight and Thoughts are extremely uneasie and nauseous.

2^{do}. Presupposing, as aforesaid, the Reformed and Protestant Principles, you will find it, through Grace, easie and obvious from thence to elicit whatsoever Cases, respectively circumstanced, may require towards the Detection of a mingling the Two Covenants, whether as to Doctrine or Practice; so that I need not enlarge further on this Head.

From the whole, I offer Two or Three Confestaries, with Reference to the Sacrament of the *Lord's Supper*.

1. That in Order to a maintaining the Ordinance in Purity, with an Administration and Reception suitable to the Blessed Institution, it is necessary that the Covenant of Grace be rightly understood and opened up, according to the Scope and Import of revealed Truth about it. For if the Covenant it self be mistaken, the whole Conduct, with Reference to it, must accordingly run upon a false Ground, pervertive of the Ordinance, and ruining, in so far to the Souls of those who take such Measures, and are the more inexcusable in flumbling and falling so grievously under the clear Light of Gospel Discoveries, manifestly displayed in and from the Word.

2. Hence they who are utter Strangers to a converting Change, which maketh old Things to pass away, and all Things to become new, and who yet under some Pressure of Conviction, do regret

gret what they find amiss, and promise Amendment, that they may hereupon raise a Title to this distinguishing Ordinance, as if the Seals belonged to them on that Head, do quite unhinge the Ordinance it self, Eating and Drinking Judgment to themselves, while they flatter proud Nature, and project a Reformation of what they acknowledge to be wrong in Heart and Life, by turning inward to spin it, as it were, out of their own Bowels. And therefore I am not afraid to aver, That in so far as they presume to partake of this Sacrament as a Seal of what they have thus rashly promised, they really and practically make it a Sacrament of the Covenant of Works, or of what they have promised, in a Way suiting their practical Abuse of that Covenant, by a secret leaning to the Arm of Flesh. The true Method in this Case is gravely and seriously as before the Heart-searching God, to enquire into the State of Matters, with Reference to a gracious and saving Change, by which we are possess'd of the Blessings inwrapped in the Gospel-Covenant, and to take our Measures concerning the Seals, with Reference to what the LORD hath wrought and discovered, more or less, as to our being instated in the Covenant it self.

3. Howsoever Persons may be legally unexceptionable, and therefore cannot be secluded from sharing at this Table, by an Ecclesiastical Sentence, the Outside being fair as to whatsoever falleth under such a Cognizance, with Relation to the Ordinance; yet seeing all this and much more may consist with the Reign of Sin and Satan; no Shadow of Encouragement should be given to these, who are in an unregenerated State, as if any such might lawfully communicate before God, although their Claim could not be disproved amongst

Matth. 18. 25.
Exod. 19. 8.
Deut. 5. 27.
Jos. 24. 17, 18.
&c.

Jerem. 17. 5.

mongst Men. I had once thought to have deduced more Inferences, and to have given a Touch at divers Sacramental Cases: But considering that some worthy Authors have written largely, and to good Purpose on these Heads; and being loath to repeat, I shall only add, that I remain,

Dear Sir,

Yours, &c.

J. H.

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